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shall supervise the work in their respective districts, and shall constitute an advisory board. Any person may become a member by sending his name and one dollar to the treasurer, and may continue his membership by the same annual payment. The annual meetings are to be held in December, at such time and place as may be determined.

**A HUNGARIAN FOLK-LORE SOCIETY.** — A great folk-lore society is forming in Hungary. It is proposed to bring into friendly communion the scholars of the many different nationalities of that country who have hitherto been much alienated. There will be different subdivisions, — Magyar, German, Bohemian, Croat, Wallach, Armenian, Spanish, Serb, and Romany. The head of the latter section will be the archduke Joseph, said to be of all living men best acquainted with gypsy dialects. An organ already exists in the "*Ethnologische Mittheilungen*," edited by Professor Herrmann, and noticed in a previous number of this journal.

An interesting circumstance connected with this society is that the original suggestion was due to Mr. Charles G. Leland, whose interest in gypsy-lore has brought him into intimate connection with Hungarian life. Mr. Leland, as is known, has earnestly urged that popular tradition is not to be treated as literary *bric-à-brac*, but as an expression of the heart and life of the people. This view needs no argument to make it intelligible in Hungary, where folk-lore is a living thing, where folk-tales are told, and folk-songs sung, and charms and spells still in daily use. Here, also, the study of popular traditions promises to have a direct use, by bringing into fellowship the scholars of a dozen different languages.

It may be added, in this connection, that Professor Herrmann has made a collection of gypsy airs and songs, the first trustworthy collection of the sort, which is to be jointly edited and published by himself and Mr. Leland, the version of the latter to be in English.

It is not necessary to remark how gratifying and encouraging to students and collectors of folk-lore is this appearance of genuine interest in its preservation. No matter what view is taken of its origin and literary relation, popular tradition must, to intelligent minds, always possess a serious interest. That which has existed for centuries or millenniums, which is the expression of the feeling and culture of millions of human souls, which has been lisped by the child in the cradle, or told in the circle about the family hearth, is not to be put on the same level as the printed page, which is read by only a few, to be succeeded in a few years by another form of expression. There is no intellectual interest which folk-lore does not touch; the poet and artist, the historian and philologist, the student of morals and the student of religions, each finds in it a different attraction. — *W. W. N.*

**MONOGRAPH OF OMAHA SONGS.** — The collection of Omaha songs noticed in the last number as having been made by Miss Alice C. Fletcher, with the assistance of Mr. La Flesche, will be published by the Peabody Museum of American Archæology. In the notice mentioned, by a clerical error, it was made to appear that it was Joseph La Flesche, former chief of

the Omaha tribe, and not, as should have been the case, his son Francis, who is associated with Miss Fletcher in the preparation of the work.

W. W. N.

POPULAR SONGS AND TALES OF GERMANY is an inexhaustible topic frequently approached by authors, and recently treated by Karl Knortz of New York, in a little German volume of 117 pages octavo, "Zürich, Verlagsmagazin," 1889. The introduction embodies the contents of a discourse held by the author before a literary society. In the first part, "Das deutsche Volkslied," Knortz deals with his subject in a philosophic and afterwards in a literary way, by connecting the numerous poetical specimens by a literary text founded on historic facts, and introducing parallels from the poetic folk-lore of other nations; thus he treats of the songs of the Minnesänger, the Landsknechte, of tradesmen, of students, convivialists, etc. The second part, on the ethical importance of German folk-tales, traces the mythic origin of many of their number, and tries to show that the German Ases are as worthy to be considered as poetic creations as the Olympians are. The book winds up with a translation of about fifteen Yorkshire popular ballads contained in Ingledew's collection. — *A. S. Gatschet.*

MACARONI. — Every schoolboy knows the verse, —

Yankee Doodle came to town,  
On a striped pony,  
Stuck a feather in his hat  
And called it macaroni.

Probably few think it anything but an unmeaning rhyme. In Chambers's "Book of Days," July 7, is an account of the Macaroni Club, so called from always having that article at their dinners. The members affected an extravagant dress, and this became the rage from about 1770 to 1775 in London. This is an old verse on this fashion: —

Five pounds of hair they wear behind,  
The ladies to delight, O,  
Their senses give unto the wind,  
To make themselves a fright, O.

This fashion, who does e'er pursue,  
I think a simple tony;  
For he's a fool, say what you will,  
Who is a macaroni.

This thought deterred no one, and all vied in the extravagance of their costume, both the wise and the great.

The fat, the lean, the bony;  
The boast, the glory of the age,  
How young and old can now engage;  
Each master, miss, and parent sage  
Is now a macaroni.

The traditional Yankee Doodle is represented as following the fashion according to his taste and means, in our old song. — *W. M. Beauchamp.*